

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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ORIGINAL HYMN.

Written for the second anniversary of the Vermont Anti-Slavery Society.

Tune—Zion.

Hark! a voice from heaven proclaiming
Comfort to the bleeding slave:
God has heard him long complaining,
And extends his arm to save:
Proud oppression
Soon shall find an endless grave.

See the light of truth is breaking,
Full and clear on every hand;
And the voice of mercy speaking,
Now is heard through all the land:
Firm and fearless,
See the friends of freedom stand!

Lo! the nation is arousing,
From its slumber long and deep;
And the church of God is waking,
Never, never more to sleep:
While a bondman,
In his chains remains to weep.

Long, too long, have we been dreaming
Of our country's sin and shame:
Let us now, the time redeeming,
Press the helpless captive's claim,
Till, exulting,
He shall cast aside his chain!

FINNEY'S LECTURES.

From the N. Y. Evangelist.

EXTRACTS FROM LECTURE VII.
ON CHRISTIAN DUTY.

Concluded.

Text.—For they loved the praise of men more than the praise of God.—JOS. 12: 43.

10. They will do more to gain the applause of men than to gain the applause of God.

This is evident from the fact, that they will yield obedience only to those requirements of God which are sustained by public opinion. Although they will not exercise self-denial to gain the applause of God, yet they will exercise great self-denial to gain the applause of men. The men that gave up ardent spirit, because public sentiment rendered it necessary, will give up wine also; whenever a public sentiment sufficiently powerful shall demand it. And not till then.

11. They are more anxious to know what are the opinions of men about them, than to know what is God's opinion of them.

If one of this class is a minister, and preaches a sermon, he is more anxious to know what the people thought of it, than to know what God thought of it. And if he makes anything like a failure, the disgrace of it with men cuts him ten times more than the thought that he has dishonored God, or hindered the salvation of souls. Just so with an elder, or a member of the church, of this class. If he preaches in a meeting, or exhorts, he is more concerned to know what is thought of it than to know how God is pleased.

If such a one has some secret sin found out, he is vastly more distressed about it because he is disgraced than because God is dishonored. Or if he falls into open sin, when he comes to be met with it, he cares as much again about the disgrace as about the sin of it.

They are more anxious about their appearance in the eyes of the world, than in the eyes of God. Females of this character are vastly more anxious when they go to church, how the body shall appear in the eyes of men than how the heart shall appear in the eyes of God. Such a one will be all the week engaged in getting every thing in order, so as to make her person appear to advantage, and perhaps will not spend half an hour in her closet, to prepare her heart to appear before God in his courts. Every body can see, at a glance what this religion is, the moment it is held up to view. Nobody is at a loss to say what that man or that woman's name is. It is HYPOCRISY. They will go into the house of God with their heart dark as midnight, while every thing in their external appearance is comely and decent. They must appear well in the eyes of men, no matter how that part in which God fixes his eye. The heart may be dark and disordered and polluted, and they care not so long as the eye of man detects no blemish.

12. They refuse to confess their sins, in the manner which the law of God re-

quires, lest they should lose reputation among men.

If they are ever required to make confession of more than they think consistent with their reputation, they are more anxious how it will affect their character, than whether God is satisfied.

Search your hearts, you that have made confessions, and see which most affects your minds, the question what God thought of it or what men thought of it. Have you refused to confess what you knew God required, because it will hurt your reputation among men? Will not God judge your hearts? Only be honest now, and let it be answered.

13. They will yield to custom what they know to be injurious to the cause of religion, and to the welfare of mankind.

A striking instance of this is found in the manner of keeping New Year's day. Who does not know that the customary manner of keeping new year's day, setting out their wine and their rich cake and costly entertainments, and spending the day as they do, is a waste of money, hurtful to health, and injurious to their own souls and to the interests of religion?—And yet they do it. Shall we tell that persons who will do this, when they KNOW it is injurious, supremely love God? I care not who attempts to defend such a custom; it is wrong, and every Christian must know it to be so. And those who persist in it when they know better, demonstrate that a supreme regard to God is not their rule of life.

14. They will do things of doubtful character, or things the lawfulness of which they strongly doubt, in obedience to public sentiment.

You will recollect that on the evening of the first day of the year I took up this subject, that those who do things of doubtful character, of the lawfulness of which they are not satisfied, are condemned for it in the sight of God.

15. They are often ashamed to do their duty, and so much ashamed that they will not do it.

Now when a person is so much ashamed to do what God requires as not to do it, it is plain that his own reputation is his idol. How many do you find who are ashamed to acknowledge Jesus Christ, ashamed to reprove sin, in high places or low places, and ashamed to speak out when religion is assailed. If they supremely regarded God, could they ever be ashamed of doing their duty? Suppose a man's wife was calumniated, would he be ashamed to defend his wife? By no means. If his children were abused, would he be ashamed to take their part? Not if he loved them, it would not be shame that would deter him from defending his wife or children. If a man was friendly to the administration of the country, and heard a calumniator, would he be ashamed to defend it? He might not think it expedient to speak for other reasons; but if he was a true friend to the government, he would not be ashamed to speak in its behalf, any where.

Now such persons as I am speaking of, will not take decided ground when they are among the enemies of truth, where they would be subject to reproach for doing it. They are very bold for the truth when among its friends, and will make a great display of their courage. But when put to the trial, they will sell the Lord Jesus Christ, or deny him before his enemies put him to open shame, rather than rebuke wickedness or speak out in his cause among his enemies.

16. They are opposed to all encroachments on their self-indulgence, by advancing light on practical subjects.

They are much disturbed by every new proposal that draws on their purses, or breaks in upon their habitual self-indulgence. And you may talk as much, and preach as much in favor of it as you please, there is only one way to reach this kind of people, and that is by creating a new public sentiment. When you have brought over, by the power of benevolence and of conscience, a sufficient number in the community to create a public sentiment in its favor, then they will adopt your new proposals, and not before.

17. They are always distressed at what they call the ultraism of the day.

They are much afraid the ultraism of the present day will destroy the church. They say we are carrying things too far and we shall produce a reaction. Take, for instance, the Temperance Reformation. The true friends of temperance now know, that alcohol is the same thing, wherever it is found, and that to save the world and banish intemperance it is necessary to banish alcohol, in all its forms. The pinch of the Temperance Reformation has never yet been decided. The mass of the community have never been called to any self-denial in the cause. The place where it will pinch is when it comes to the question whether men will exercise self-denial to crush the evil. If they may continue to drink wine and beer, it is no self-denial to give up ardent spirits. It is only changing the form in which alcohol is taken, and they can drink as freely as before.

Many friends of the cause, when they saw that multitudes were rushing into it, were ready to shout a triumph. But the real question is not yet tried. And multitudes will never yield, until the friends of God and man can form a public sentiment so strong as to crush the character of every man who will not give it up. You will find many doctors of divinity and pillars

of the church, who are able to drink their wine, that will stand their ground, and no command of God, no requirement of benevolence, no desire to save souls, no pity for bleeding humanity, will move such persons, until you can form a public sentiment so powerful as to force them to it, on penalty of loss of reputation. For they love the praise of men.

And it is a query now in my mind, a matter of solemn and anxious doubt, whether in the present low state of piety and decline of revivals of religion in the church, a public sentiment can be formed so powerful as to do this. If not, we shall be driven back. The Temperance Reformation, like a dam of sand, will be swept away, the floodgates will be opened again, and the world will go reeling—down to hell. And yet thousands of professors of religion, who want to enjoy public respect and at the same time enjoy themselves in their own way, are crying out as if they were in distress at the ultraism of the times!

18. They are often opposed to men, and measures, and things, while they are unpopular and subject to reproach, and when they become popular, fall in with the same.

Let an individual go through the churches in any section, and wake them up to a revival of religion, and while he is little known, these persons are not backward to speak against him. But let him go on, and gain influence, and they will fall in and commend him and profess to be his warmest friends. It was just so with Jesus Christ. Before his death, he had a certain degree of popularity. Multitudes would follow him, as he went thro' the streets, and cry "Hosanna, Hosanna!" But observe, they never would follow him an atom further than his popularity followed him. As soon as he was arrested as a criminal, all that turned round and began to cry, "Crucify him, crucify him!"

This class of persons, as they set with the tide one way, when a man is reproached, so they will set with the tide the other way, when he comes to be honored.—There is only one exception. And that is, when they have become so far committed to the opposition, that they cannot come round without disgrace. And then they will be silent, until another opportunity comes up for letting out the burning fires that are rankling within them.

Very often a revival in a church, when it first begins, is opposed by certain members of the church. They do not like to have such things carried on, they are afraid there is too much animal excitement, and the like. But the work goes on, and by and by they seem to fall in and go with the multitude. At length the revival is over, and the church grows cold again, and before long you will find this class of persons renewing their opposition to the work, and as the church declines they press their opposition, and perhaps, in the end, induce the church itself to take ground against the very revival which they had so much enjoyed. This is the very way in which individuals have acted in regard to revivals in this country.—There are many such cases. They were awed by public sentiment and made to bow down to the revival, while it was in its power, but by and by, as the revival declines, they begin to let out the opposition that is in their hearts, and which was suppressed for a time because the revival was popular.

It has been just so in regard to the cause of missions, in a degree, and if any thing should turn up, unfavorable to missions, so as to break the present power of public sentiment in their favor, you would find plenty of these fair weather supporters turning to the opposition.

19. If any measure is proposed to promote religion, they are very sensitive and scrupulous not to have any thing done that is unpopular.

If they live in a city, they ask what will the other churches think of such a measure? And if it is likely to bring reproach on their church or their minister, in view of the ungody, or in view of the other churches, they are distressed about it. No matter how much good it will do, or how many souls it will save, they do not want to have any thing done to injure the respectability of their church.

20. This class of persons never aim at forming a public sentiment in favor of perfect godliness.

The true friends of God and man are always aiming at forming public sentiment, and correcting public sentiment on all points where it is wrong. They are set, with all their hearts, to search out all the evils in the world, and to reform the world, and drive out iniquity from the earth. The other class are always following public sentiment as it is, and feeling after the course of the tide, to go that way, shrinking back from every thing that goes in the face of public sentiment. And they are ready to brand as imprudent, or rash, any man or any thing, that goes to stem the tide of public sentiment and turn it the other way.

REMARKS.

1. It is easy for persons to take credit for their sins, and make themselves believe certain things are acts of piety, which are in fact only acts of hypocrisy.

They do things that outwardly pertain to piety, and they give themselves credit for being pious, when their motives are all corrupt and hollow, and not one of them drawn from a supreme regard to God's

authority. This is manifest from the fact that they do nothing except where God's requirements are backed up by public sentiment. Unless you aim to do ALL your duty, and yield obedience in every thing, the piety for which you claim credit is mere hypocrisy, and is in fact sin against God.

2. There is a great deal more apparent piety in the church, than there is real piety.

3. There are many things which sinners suppose are good, but which are abominable in the sight of God.

4. But for the love of reputation and the fear of disgrace, how many there are in the church, who would break out into open apostasy.

How many are there here, who you know would break out into open vice, were it not for the restraints of public sentiment, the fear of disgrace, and the desire to gain the credit of virtue? Where a person is virtuous from a regard to the authority of God, whether public sentiment favor it or frown upon it, that is true piety. If otherwise, they have their reward. They do it for the sake of gaining credit in the eyes of men, and they gain it. But if they expect any favor at the hand of God, they will assuredly be disappointed. The only reward which HE will bestow upon such selfish hypocrites is, that they may be damned.

And now I wish to know how many of you will determine to do your duty, and all your duty, according to the will of God, let public sentiment be as it may?—Who of you will agree to take the Bible for your rule, Jesus Christ for your pattern, and do what is RIGHT, in all cases, whatever man may say or think? Every one that is not willing to take this ground must regard himself as a stranger to the grace of God. He is by no means in a state of justification. If he is not resolved upon doing what he knows to be right, let public sentiment be as it may, it is proof positive that he loves the praise of men more than the praise of God.

And let me say to the impenitent sinners present.—You see what it is to be a Christian. It is to be governed by the authority of God in all things, and not by public sentiment, to live not by hopes and fears, but by supreme consecration of yourself unto God. You see that if you mean to be religious, you must count the cost.—I will not flatter you. I will never try to coax you to become religious, by keeping back the truth. If you mean to be Christians, you must give yourselves wholly up to Christ. You cannot float along to heaven on the waves of public sentiment. I will not deceive you on this point.

Do you ask, sinner, what is to become of all these professors of religion, who are conformed to the world, and who love the praise of men more than the praise of God? I answer.—They will go to hell, with you, and with all other hypocrites. Just as certain as that the friendship of the world is in enmity with God.

Wherefore, come out from among them, my people, and be ye separate, and I will receive you, saith the Lord. I will be a Father to you, and ye shall be my sons and daughters. And now, who will do it. In the church and among sinners, who will do it? Who? Who is on the Lord's side? Who is willing to say, "We will no longer go with the multitude to do evil, but are determined to do the will of God, in all things whatsoever, and let the world think or say of us as it may." As many of you as are willing to do this, will signify it by rising in your places before the congregation, and will then kneel down, while prayer is offered, that God would accept and seal your solemn covenant to obey God henceforth in every thing, through evil report and through good report.

From the Mother's Monthly Journal.
SOME OF AUNT DEBORAH'S
GOOD SAYINGS AND WISE MAXIMS, FOR
THE USE OF YOUNG MOTHERS.

The eyes of your family are upon you; therefore, be anxious to set an example worthy of imitation.

Rise so early in the morning that you may be able to secure, at least, half an hour for reading the Scriptures and prayer, before your domestic concerns require your attention. You will find this exercise admirably adapted to prepare, and strengthen you to encounter, with a becoming temper and spirit, the trials and vexations of the day.

Accustom your children to make prayer and praise to God, the giver and preserver of life, the first employment in the morning, and the last at night.

Remember that the duties of a mother are untransferable; therefore, except in cases of unavoidable necessity, never suffer the devotional exercises of your children to be superintended by another.

See that your daughters rise early, and that they employ themselves about such domestic affairs as are suited to their years & capacities.

Never suffer your children to require services, from others, which they can perform for themselves. A strict observance of this rule will be of incalculable advantage to them through every period of life.

Let all the young members of your family be regularly washed and combed before breakfast.—never permit them to treat you with so much disrespect, as to appear at your table in a slovenly condition. It should ever be remembered, that the highest respect which a child can pay, is due to its parents. This respect may be ensured, by forming correct habits in youth.

Resist in time—all medicine is but play. When the disease has strengthened by delay.

Never overload either the plates or the stomachs of your children; give them sufficient and suitable food. Recollect "milk is for babes," and "strong meat for men."

Watch against the practice of leaving portions of food on the plate, or throwing them about, which begets a habit of wastefulness, highly pernicious. "Waste not, want not," is a good proverb, and should be kept in mind.

Be yourself the judge, both of the quantity and quality of the food your children should eat. There are many things which may appear, to the eye of a child, "pleasant and good for food," which nevertheless contain the seeds of disease and death. Entirely refuse them sweets, and rich cake.

Never suffer your children to throw paper or sticks into the fire, to make it blaze; many a poor child has lost its life by this foolish practice.

Let neatness and order regulate all your own movements, and then you can insist, with propriety, that your children have a place for every thing, and that every thing be kept in its place.

Read to your children, as often as practicable, familiar stories, and explain and illustrate what you read. This plan will both amuse and improve them.

Encourage the natural curiosity of your children. This will at a very early age develop the peculiar traits of their character.

Always take care to blend instruction with amusement, so that there be no instruction without amusement—no amusement without instruction.

Be methodical in all your domestic arrangements. This adds most essentially to the comforts of a family.

Let the hours devoted to family prayer, be held sacred; suffer no visitor, or company, to put them aside.

Never allow your authority, as a parent, to be disputed: be firm, dignified, mild, and composed.

Be careful to decide justly between your children, when disputes and difficulties occur. Remember the many colored coat of Joseph.

Never compel your children to commit portions of Scripture to memory as a punishment. This unreasonable practice has ruined many a youth.

Always impress the minds of your children with this truth, that allowing them to learn is a favor.

Never treat as a matter of indifference, a disposition to practice cunning or equivocation, which is the first development of a disposition that, if uncontrolled, will form a most degraded character.

Never threaten, without punishing; never promise, without performing.

Discourage all sorts of tale-bearing and slandering: adopt the motto of Augustine:—

"This house affords no vile detractor place, Whose tongue shall charge the absent with disgrace."

Whilst you must study and practice economy, yet avoid the most distant approach to meanness.

Give an example to your children of open and enlarged liberality, by giving to the poor, and supporting the religious institutions of the day; and this, too, at the expense of personal gratification.

"Whatever you wish your children to be, in one sense, your example will make them."

PRESIDENT EDWARDS' RESOLUTIONS.

Extracted from his private writings.

Being sensible that I am unable to do any thing, without the help of God, I do humbly entreat him, by his grace, to enable me to keep these Resolutions, so far as they are agreeable to his will, for Christ's sake.

Remember to read over these Resolutions once a week.

Resolved, that I will do whatsoever I think to be most to God's glory, and my own good, profit, and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do what I think to be my duty, and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many, and how great soever.

Resolved to be continually endeavoring to find out some new invention and contrivance to promote the forementioned things.

Resolved never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God; nor be, nor suffer it, if I can avoid it.

Resolved, never to lose one moment of time; but improve it the most profitable way I possibly can.

Resolved, to live with all my might while I do live.

Resolved, never to do any thing which I should be afraid to do if it were the last hour of my life.

Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.

Resolved, when I think of any theorem of divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder it.

Resolved, to be endeavoring to find out fit objects of charity and liberality.

Resolved, never to do any thing out of revenge.

Resolved, never to suffer the least emotions of anger to irrational beings.

Resolved, that I will live so as I shall wish I had done when I come to die.

Resolved, to live so at all times, as I think best in my most devout frames, and when I have the clearest notions of the things of the gospel and another world.

Resolved, to maintain the strictest temperance in eating and drinking.

Resolved, never to do any thing, which if I should see in another I should count a just occasion to despise him for, or to think any way the more meanly of him.

Resolved, to study the Scriptures so steadily, constantly, and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.

Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

Resolved, never to say any thing at all against any body, but when it is perfectly agreeable to the highest degree of Christian

honor of, and love to mankind; to the lowest humility, and deepest sense of my own faults and failings; and to the golden rule; and often, when I have said any thing against any one, to bring it to the test of this resolution, and try it strictly by it.

Resolved, in narrations never to speak any thing but pure and simple verity.

Resolved, whenever I so question whether I have done my duty, that my peace and calm is thereby disturbed, to set it down, and also how the question was resolved.

Resolved, never to speak evil of any, except I have some particular good call for it.

Resolved, to inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; and so at the end of every week, month, and year.

Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely and altogether God's: agreeably to what is to be found in my Diary of June 12.

Resolved, that no other end but religion shall have any influence at all, in any of my actions; and that no action shall be, in the least circumstance, any otherwise than the religious end shall carry it.

Resolved, never to allow any pleasure or grief, joy or sorrow, nor any affection at all, nor any degree of affection, but what helps religion.

Resolved, never to allow the least measure of fretting uneasiness at my father or mother. Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it, with respect to any of our family.

Resolved, to endeavor to my utmost to deny whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented, easy, compassionate, generous, humble, meek, modest, submissive, obliging, diligent and industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times, what such a temper would lead me to. Examine strictly, every week, whether I have done so.

Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ, or not; that, when I come to die, I may not have any negligence respecting this to repent of.

Resolved, to improve such opportunities as when I am in the best frames, to cast and venture my soul on Jesus Christ, to run into his arms, to trust and confide in him, that from this I may have assurance of my safety, knowing that I confide in my Redeemer.

Resolved, whenever I hear any thing spoken in conversation of any person, if I think it would be praiseworthy in me, to endeavor to imitate it.

Resolved, to endeavor to do my utmost to act as I can think I should do, if I had already seen the happiness of heaven, and the torments of hell.

Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

Resolved, when I hear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as Providence orders it. I will, as far as I can, be concerned about nothing but my duty and my sin.

Resolved, after afflictions, to inquire, what good I have got by them, and what I might have got by them.

Resolved, to confess frankly to myself all that which I find in myself either infirmity or sin; and if it be what concerns religion, also confess the whole case to God, and implore needed help.

Resolved, always to do that which I shall wish I had done when I see others do it. Let there be something of benevolence in all I speak.

ADVICE TO WIVES.

BY J. A. JAMES.

Economy and order in the management of her personal and domestic expenditure, are the obvious duty of a wife.

You are to reside in the direction of household affairs; and much of the prosperity and comfort of the little community will depend upon your skillful and prudent arrangements. A showy, luxurious, and expensive taste, is almost universally cherished, where there are no means to support it. Christian families are in most imminent peril of worldly conformity in the present day; and the line of demarcation between the church and the world is fast wearing out. It is true, they have no cards; they do not frequent the theatre, or the ball-room; and, perhaps they have no midnight routs; but this is all—for many are as anxious about their furniture, the fashion of their habits, the expensiveness of their entertainments, as the veriest worldlying can be. Now a wife has a great influence in checking or promoting all this. It has been thought that this increasing disposition for domestic show and gaiety, is to be attributed chiefly to female vanity. It is woman that is generally regarded as the presiding genius of such a scene; she receives the praise and the compliment of the whole, and she therefore is under the strongest temptation to promote it. But let her consider how little all this has to do with the happiness of the family, even in its most prosperous state; and how a recollection of it aggravates the misery of adversity, when a reverse takes place. Then to be found in debt for finery of dress and furniture; then to have it said that her extravagance helped to ruin her husband; then to want that for bread, which was formerly wasted on luxury; then to hear the whispered reproach of having injured others by her own thoughtless expenditure! Avoid, my female friends, these miseries: do not go on to prepare wormwood and gall to embitter still more the already bitter cup of adversity. Endeavor to acquire a skillfulness in domestic management, a frugality, a prudence, a love of order and neatness, a midway course between meanness and luxury, a suitability to your station in life, to your Christian profession, an economy which shall leave you more to spare for the cause of God and the miseries of man. Rather check than stimulate the taste of your husband for expense; tell him that it is not necessary for